

THE  
USE and Great MOMENT  
OF THE  
NOTES  
OF THE  
CHURCH,

As Deliver'd by  
C. Bellarmine *De Notis Eccl.*  
JUSTIFIED.

IN  
Answer to a late Discourse concer-  
ning the NOTES of the CHURCH.

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*In hoc cognoscent omnes quod Discipuli mei estis* — S. Joan. 13.  
Rogo --- ut omnes unum sint --- ut credat *MUNDUS* quia tu me-  
misisti Joan. 17.

S. Aug. Tract. 2. in Epist. S. Joan.

*Quid amplius dicturus sum quam Cæcos, qui tam magnum mon-  
tem non vident? Qui contra Lucernam in Candelabro posuam  
oculos claudant?*

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With Allowance.

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The Use and Great Moment  
OF THE  
**NOTES**  
OF THE  
**CHURCH,**

As Delievered by  
Cardinal BELLARMINE, &c.

**T**He World is come to a fine pass, when it shall as good as deny Christ's *One, Holy Catholick Church*; and (though it be confess'd that there is no Remission of Sins, or Eternal Salvation out of It) shall seek to baffle, and discourage those, who by *Prayer, and Guidance of God's good Spirit*, search to find It out. Cardinal *Bellarmino*, (after others,) hath, to very good purpose lent his helping hand, to shew us the *City built on a Hill*, and hath given us Marks which one would think carry Majesty in their Faces; Yet 'tis his Lot, he is Laugh'd at for his Pains, as an idle *Note-Maker*, Page 15. to little purpose.

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§ 2. To little purpose indeed, with the *Obstinate*, who will not agree, neither what the *Church* is; No, nor what a *Note* may be. For being good at warding of a blow, they fly to this, That a *Church* is nothing else but a *Society of True Believers*; Whatsoever therefore is the *Denomination of Believers*,  
 Page 4. *Abassine, Armenian, Greek, or Roman*, let us add, *Lutheran, Calvinist*, with a wide *Et Cetera*, They are each of them *Churches of Christ*; And the *Church Universal* is nothing else but the *Aggregate, or Omnium Gatherum* of all such *Professions*: Whereas, consider, whoever thou art, good *Reader*, the *Church-Catholick*, consisting of all *Nations, Jew and Gentile*, and thereupon primarily called *Catholick*, had Its Plantation by our *Blessed Lord* and his *Holy Apostles*, in *One Faith*, and *One Communion*, Antecedently to all such *Divisions* that Now, or Then, were made by the *Craft and Policy of Satan*; And therefore far is the *Universal Church* from being an *Aggregate* of all such *Breaches of Faith and Discipline*; But rather, Nay, for certain, 'tis only a *Comprehension of all Those Churches which keep to the Unity of Faith, and persist in their first un-divided Estate in the Bond of a Universal Peace*. This is the *Love*, the *Dove*, the *Fair Spouse of Christ*, She only is Her *Well-beloveds*, and Her *Well-beloved is Hers*. And this is somewhat like; It answers to the *Dignity*, to the *Majesty*, the *Wisdom*, the *Purity* of the *Great Son of God*, the *Prince of his Catholick Church*, the *Bridegroom* of his *Spouse*, to have so *Fair*, so *Amiable*, so *Well-order'd*, so *Devout*, so *Grave and Peaceable*, so *Venerable a Congregation*: None of which is to be found where there is want of *Charity*, and the *Spirit of Division Rules*. This briefly for the *Church*,  
 Page 3. § 3.



§ 3. Now, for the Notion of a *Note* or *Mark*, that we may agree, 'tis clear by its *Definition*, that it is a *more sensible* Appearance in, or about, the Subject enquir'd after, whereby we are led toward the Knowledge of the present *Existence* or *Essence* of the said Subject. 'Tis manifest then, that a *Note* of a thing must be *Extra-essential* of it self, because by *It*, and the Light from thence, we arrive to the Knowledge of the *Essence*; Upon which ground, you see the reasonable demands of those who challenge first, that a *Distinctive Mark* or *Note* must be more known than the thing Notify'd. 2dly. That a *Note* must be, in conjunction at least, in some Measure, proper, not common or indifferent to many Singulars, much less to Contraries; For as in Druggs, &c. there are some *Genuine*, some *Adulterate*, so is it in *Churches*, and *Professions*; there are some *Pretended Churches*, *Counterfeit Professions*, *False Sophisticate Faiths*, as the <sup>a</sup> *Apostle* expresses it, *Adulteri predicatores*, as Tert. [a] 11 Cor. 2. 17. In plain *English*, *Heresies* and *Schisms*: Both which, [b] Mat. 18. 7. Rom. 16. 17. how dangerous they are, let the <sup>b</sup> *Scripture* be Judge, 2 Pet. 2. and therefore there is no harm sure, if we take care, *Jud. v. 11.* as the Sea-man of the Rock, how to avoid them.

§ 4. Well, where are these idle *Notes*? What are they? Are we not affraid to produce them? Nay, our *Discourser* rather was affraid, who hath reckon'd them up, now Here, now There, Piece-meal; but durst not let them pass by us in their *Majestick Train*, least his Reader with *Saba's Queen* should be daz'led at the Glory, Transported, as she was, that there was no Life in her. They seem to a Single, not Malignant Eye, even *Triumphant Notes* of the *Militant Church*.

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§. 5. As first ; Let me have leave to reckon them, the Name *Catholick*, how Sacred to all those who own any of the *Three Creeds*, really and veritably ! The Second, Its *Antiquity* : How indubitable, and above all suspicion of *Novelty* ! The Third, *Perpetual Duration*, Out-lasting all Earthly Empires and Kingdoms, and proclaiming from Age to Age the Truth of Him that promis'd that *the Gates of Hell, &c.* The Fourth *Amplitude* ; Being a great Body according to Prophecy, answerable to the Dignity and Majesty of Her *Sovereign Lord* ; For *Jesus Christ* the Son of God, Prince of the *Catholick Church*, is no Petty-Prince, as some *Archi-Synagogues* do imagine. Fifth, *Succession Apostolical* ; according to *Promise*, and *Prophecy*, *Psalms XLV 16.* (The very *Jews* confessing it.) How *Strong*, *Invincible*, *Clear*, and *Undeniable* by Gain-sayers ! Sixth, *Primitive Consent*. How great and how manifest to those good Men who Enquire ! Witness the *Multitudes that return to the Catholick Church* upon that Account. Seventh, *Intimate Unity* with their Head *Christ*, and with One Another. By THIS shall all Men know that you are MY Disciples, that you *Love One Another*, viz. with *Church-Charity*. As if He had said, This is the NOTE of MY Church, the MARK of my Sheep, yea, by This shall All Men know that you are My Disciples. Eighth, *Sanctity of Doctrine* ; as reveal'd by God, in whom is *Light*, and no *Darkness* at all, in Opposition to the *Heathen Impurities*, yea, and the *Jewish Literal* Imperfect Umbrages of Service. Ninth, *Efficacy upon Infidels*, bringing whole Nations out of their *Blindness*, and Baptizing them into the Belief of the most *Holy Un-divided Trinity*, and all therein

therein contain'd. Tenth, *The Holiness of the Fathers*. whose Lives we wish to be *Legends*, (though unquestionably true,) when we see how far they have out-done us. Eleventh, *The Glory of Miracles*, which a Man would be wary of contradicting, for fear of *Blasphemy*, and *Sinning against the Holy Ghost*, still continu'd, and deny'd by none but *Scepticks*, in *Dispossession of Devils*, and *Curing the Struma*. Twelfth, *The Gift of Prophecy*; A Light struck from Heaven to shew us the *Church*, and the *Towers* thereof; To say nothing concerning the *confession of Adversaries*, and unhappy *Exit* of the *Churches Enemies*. These, These are the NOTES, which (like a *Bill in Parliament*;) deserve a second Reading.

§. 6. Now, (enter *Discourser* :) To what end is all this? "Is not the *Catholick Church Visible*? And "if we cannot see which is the *Church*, what need "we guess at it by *Marks* and *Signs*? Cannot we "without all this ado, distinguish a *Christian* from a "Turk or a Jew, or a Pagan? 'Twill be as easie to find "out a *Christian Church* as to find out *Christians*, &c.

Page 2.

What Spirit is that which envies the *Christian* the Felicity of finding the *True Church*, and casts an *Evil Eye* upon the *Notes* conducing to It, Let any *Christian* Judge: For whereas He pretends 'tis *Visible*, (besides that he flatly denies it after p. 14.) Nay, say I, not among Counterfeits; Is it *visible* at Sea which is the *Royal Navy*, when the Enemy puts up the *Englisb Colours*? There are *Adulterate Faiths*, and *Counterfeit Churches*, as we late had a Counterfeit King of England.

§. 7. He goes on. "For a *Christian Church* is "nothing else but a *Society of Christians united under* "Christian Pastors for the *Worship of Christ*. No-

Ibid.

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Nothing else, BUT ! How slightly he speaks ? Under *Christian Pastors*. *Christian Pastors*, for a need, will take in *Presbyters*, who renounce *Episcopacy* : Nay, *Congregational*, who renounce *Presbytery* : to say no more. If he had said *Clergy*, we had understood him. For the *Worship of Christ*, whether with *Liturgy*, or without ; with our *Lords Prayer*, or without it ; with an *Apostles Creed*, or without it ; with *Discipline*, or without it ; with *Penance*, *Confession*, *Absolution*, or no such matter ; *Festivals*, *Commemoration of the Mysteries of our Salvation*, or not ; *Fasting*, *Watching*, *Mortifying*, &c. though all these are inseparable from a *True Church of Christ*.

Ibid.

§. 8. "He proceeds, all such particular or *National Churches*, all the World over, make up the whole "*Christian Church*, or *Universal Church of Christ*. Yes, and all such Churches of Christ (if they could meet,) would be like the Men in the *Market-place*. One crying out one thing, and another another, *Acts XVI.* 19. and no Authority could send them home peaceably to their Dwellings.

§. 9. We let alone the *Schism* that lies in the word *National Church* ; as if Nations here were at their own disposal ; or as if Christ begg'd leave of the Potentates of the Earth to Plant his *Truth* amongst them. The greater mistake is, that these *Churches* all put together, make up the *Universal Church of Christ*. *Universal* enough, I confess, but where's the *Unity* ? Some Body hath taught us to believe *One Holy Church*. We look for *Unity*, they shew us *Multitude and Division*. We desire *Unity*, and They shew us *Universality*.

§. 10.

§. 10. The Church of Christ must be at *Unity*, in perfect *Communion* with the *Head*, and with One Another. What is more clear in the *Holy Scripture*, and the *Fathers of the Church* after them, whom God gave Time after Time, to bring us to *Unity* in *Faith and Charity*. Ephes. 4. 3. 4. 5. 11. 12. In *Peace*, *Order*, *Communion of Sacraments* and *Assemblies*; *Unity of Spirit*, I say, in the (Un-divided) *Bond of Peace*.

§. 11. I desire the *Discourser* to consult the Testimonies of the *New Testament*, which found this way. *Protestants* save the *Unity of the Church*, mainly, because *Christendom* is divided and separated from *Heathenism*, not considering so much the *Unity* with it self; but the Former is the consequent only, since *Unum* is first *indivisum in se*, and then *divisum à quolibet alio*. First undivided in it self, and then separated from all others.

§. 12. The Church of Christ is *One* I say; not only divided from *Strangers*, *Jews*, *Turks*, *Pagans*, who Blaspheme the Name of Christ, but *One* in It Self, and that so closely, that it admits not, but casteth out some, though they profess *Christianity*, *Schismatics* and *Hereticks*: which being cast out, if you mark it well, She is united with Her Self. The *Christian Churches* at this day all the World over, as you say, may be look'd upon indeed as *One* confused Multitude, but They want the inward Ligament, the *Unity of a Body*. For as the Body is *One*, so is *Christ*. 2 Cor. XII. 12. Now, the *Notes* of the Church serve to find out that Church, which is distinguish'd from *Those that are without*, *Heathens*, &c. 1 Cor. V. 12. and *Those who are cast out who were once within*. 1 Jo.

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11. 19. but it seems went out, or were rejected as *Schismaticks*,

1 Cor. I.  
13.

§. 13. For that *Schismaticks* are not of the Church, One Holy entire Church, &c. their very Name signifies, *Rending and Tearing*, not the *Seamless Coat* alone, but the Blessed Body of our Lord, Whence St. Paul, with a Holy Frown, rebukes his siding *Corinthians* with this quick Interrogatory: Is Christ faith he, (he means his *Catholic Church*) divided? How? Nothing more absurd, than to grant *Division* in the Church; yet if it happen, by the way, (as it seems through Mens waywardness it will be so) the use of it is, that the *Catholic Church* may be made manifest. 1 Cor. XI. 19.

Mat. VII.

§. 14. Then, for *Hereticks*, least of all are they to be reckon'd in the Church, (if there be any such thing; for I find not one word of any such Creature in all our *Discourser*.) They are no better than *Wolves*, as the Great Shepherd of the *Sheep* has remark'd. And *Wolves*, though they are too buisie with the *Flock*, for all their *Sheeps-cloathing*, 'tis clear, they don't belong to It. Christ then has left a Church, He hath Purchased a Church, One Holy Catholic Church. Not *Negatively* only, as distinguish'd from every body else; For so a confus'd *Heap*, a *Mixen*, a *Rout*, a *Riot*, may be distinguish'd from other *Riotous Meetings*: But *Positively*, One with It Self; and with Its Head, and with Those Christ hath set over them.

§. 15. The *Unity of the Church*, we say, is not only as the *Unity of an Army* well Disciplin'd, Governed by their Chief, and all Fighting under the same Banner, against, not One Another, but our *Spiritual Enemies*. Yea, it is the *Unity of a Body*, a living Animate



Animate Body, not a *Mathematical Body*, which is *divisible in semper divisibilia*, but *Animate*. Observe therefore, who can be more Nice and Curious than the *Apostle*, who shews us the *Connexion* and the *Communion* of each Animated Limb or part, with the whole, which *being joyn'd and compacted*, says the *English Bible*, with the Supplies and Operations of every part, grows up to the fullness of *Christ*. *Ephes. IV. 16.* Will you have more yet? A Body which is govern'd (let the Reader Ponder and Meditate on the Words,) by One *Spirit* There's *Unity*, *Ephes. 4.4.* more than *Animate*, by *Divine Nature*, Admirable consent of Head and Foot, where One *Spirit* vivifies. Let the Reader Ponder it I say, for to every considering Person, there is no *Unity* of *Spirit* in the *Extra-Ecclesiastick Party*.

§. 16. Now that Life and Salvation is promis'd to this *Unity* alone, to omit other Testimonies, see what *God* hath said, *Psal. 133.* even by your *English* Contexts prefix'd to that *Psalms*.

§. 17. These things then promis'd, we are in some pretty way to find out the *One Catholick Church*, and that by the help of our *Notes*. For if the *Church of God* be distinguish'd, even from the *Heretick*, and the *Schismatick*, Whether of the Churches is like to be most *Catholick*? That which maintains Its *Unity* against *Heresy* and *Schism*, or that which is most Favourable to the *Separation*. The *Dissenter* scarce owns any such Distinctions, or very rarely; Pronounces no *Anathema*, except One perhaps: They would have *Dissenters* look'd upon as Members of the *Aggregate Church*, notwithstanding their *Dissention*, as well as Others. 'Tis the Famous Case

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brought

brought before King Solomon: *Catholicks*, like the *Honest Woman*, would have the whole Child; The *Harlot* would have the Child divided.

§. 18 No, no, the Church is Essentially *Una*, as well as *Sancta*; (*being rooted and grounded in Love*, saith the *Apostle*, in *Charitate radicati & fundati*, Eph. III. 17.) if the Root and Foundation is an Essential; without *Charity* no *Union* to the Head. Give us therefore some *Notes* to free the Church from *Schism* or *Heresy*, or else let the *Cardinals Notes* stand, as they will, to the end of the World. Oh! But true Faith is Essential to a Church. No doubt: yet still, the Essence is not a *Note*. 2dly. We have *Charity* (which excludes *Schism*) that is as Essential. For 'tis to be noted that the Churches Body is not so much a General to its *Species*, as an *Integrum* to its parts; so that though several *Species* may substantially differ one from another, the *General Nature* being still inviolate; yet the parts of an *Integrum* as *Animate*, differ only in Figure and Scituation, and cannot be separated one from another, but must instantly perish; as our Lord saith of the *Vine-Branch*. Wherefore He warns His Members to abide in Him, as He in Them. He in Them by Faith; They in Him by Charity.

Jo. XV. 4.

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§. 19. Whence 'tis no absurdity amongst many Denominations of Churches, the *Greek*, *Armenian*, *Abassine*, *Roman*, &c. to enquire which of these is *Catholick*? This is not to Enquire, which Part is the Whole; but Which is the sound part. Our *Discausser* objects most fallly, and on a false Supposition, viz. That the *Catholick Church* is the *Aggregate* of all Churches, *Greek*, *Abassine*, &c. tainted with *Heresy*,  
*Schism*,



*Schism*, or not: No. The *True Catholick Church* is One, and un-divided in It Self, as to Faith and Charity. The Enquiry then I say, is, Which is *that One Entire, Un-divided Church*, the *Catholick Church* in a restrain'd Sense, as It supposes *Unity*, and opposes *Heresy*: Not in the more large acceptation, as it signifies all parts of *Christendom*, of whatsoever persuasion, sculking under the Notion of *True Faith*; This sense is abusive, *Un-Catholick*, not to be admitted, except supposing the *Unity* aforesaid which Others, (the *Greek* for instance) have broken off, God also bearing witness to the Sentence of the Church which hath declar'd against Them by a more Despicable *Sapinity*, *Barbarity* in Religion, *Temporal Servitude*, &c. when as the *Roman Church* only bears up, by what? but by virtue of the promises made to the *Apostolick Faith* and Chair.

§. 20. Hence by the *Discourfers* leave, the *Roman Catholics* put the Question right: Not, what are the *Notes* which constitute a Church, that may be call'd *Christian*, but, supposing Rents and Divisions in the Church; (which are too notorious to all that meekly consider these things, and more with Us in *England*, who Divide, and Re-divide again.) Which, I beseech you, is the true Church, where one may venture all he hath? Unless it is indifferent, This, or That? To say this last is dishonourable to *Christ*; who, whether the *Dissenter* will see it, or no, is a Principle of *Unity*, as well as *Holiness*. Whereupon St. Paul tells us, that they who are the Authors of Division, *serve not the Lord Jesus Christ, but their own Interest*. And how is our Lord *Jesus Christ* a Principle of *Unity*, as well as *Holiness*? but because He is *Unus Dominus*,

Page 6.

Rom. 16.

Ephes. 4.

One Lord : The alone Prince of the *Catholick Church*; to whom, while the Body is joyn'd, it must be One: with *One Head, One Spirit, One Sentiment, One Affection, Unanimous*, of One Communion, testify'd by giving the right hand one to another, *Gal. I.* One Fellowship, the *English Bible* calls it.

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§. 21. To proceed then, in lieu of these great *Criteria* before-recounted, the Dividers have advanc'd two *Notes*, (poor two) of a Christian Church; which they will have to be, *Professing the True Faith, and the Pure* (forsooth) *Administration of the Sacraments*. Now, whereas Cardinal *Bellarmino* hath expos'd these *Notes* sufficiently, by re-minding us that every Division claims them: Answer is made, they cannot help That; as if he should say, That ought so to be. "For we do not desire, (saith the *Discourser*,) to "confine the *Notes* of the Church to our own private "Communion, we are very glad if all the Churches of "the World be as true Churches as our selves. And this let me tell him, will be easily granted, *tam, quam*, One every whit as good as Another. In the mean while it puts me in mind of a passage in *Tertullian de præscript. Pacem quoque passim cum omnibus miscet: Nihil enim interest illis, licet diversa tractantibus, dum ad unius Veritatis expugnationem conspirent. Tert. de præscript. cap. 16.*

§. 22. But, doth not I pray this Answer, suppose all Churches to be alike Pure, equally *Catholick*, equally *Apostolick*? And that no allowance is to be made, if One Church be more Tenacious than Another, of an *Apostolick Tradition, Doctrine, or Practice*; which are to be receiv'd *pari pietate*, and as zealously contended for, *1. Cor. X. 2.* as the *Scripture* it self? Time was,

was, when the Church of *England*, (not without cause,) would not Communicate with every creeping Pretender, since She saw that They wanted *Apostolick Prelacy, Antient Liturgy, Primitive Ceremonies, and Habits*; add, She own'd the Four first *General Councils, Confirmation, Canonical Hours, Consecration of Churches*, pretended to some *Confession and Absolution*; In fine, so *Apostolick*, that She claim'd that Name, and vapour'd as if She were the only Bulwark against *Popery*; intimating, that the *Reformation* could not justify these defects, which to Her could not be imputed. And doth She degrade Her self so low, strip Her self of all these Ornaments, that She may be secure in a Disguise, and mix Her self with those who renounc'd Her, and Her Communion as *Anti-Christian, &c*? You see what we must do, when put to a shift; but here the passage of *Tertullian* you see, is a shrewd remark.

6. 23. Yea, but are not *True Faith* and *True Sacraments* Essential to the Church, and What more is necessary: We have prevented this *Objection* by inferring the contrary. 'Tis Essential, therefore 'tis no Note of discovery. For the Question is, *Which is the True Church?* And the Answer is, *That, which hath the Essence of a True Church.* Are you satisfy'd? No: How shall I know half this *Essence, True Faith, &c.* We must either say, by the consent with *Scripture*, or consent with the *Primitive Church*, and then we shall stumble upon the Cardinals *Notes*, or somewhat like it. We say again, there is something else necessary, and that is *Unity* with all the rest of the *True Churches* throughout the *World*, No more, nor no less; for our Lord came to plant *Faith* with *Charity, Grace* with

Page 6. 7.

Ibid.

with Peace, and there is no *Benediction* without Both; and with all our *Faith*, without *Charity* we are no Body; Hence St. *Anstin* tells us, that sound *Faith* and *Sacraments* will not serve our turn, if we have not *Communion* with the *Church*. And St. *Cyprian* before him, *Schisma non faciendum etiamsi in una fide & eadem traditione permanet qui recedit Testim. ad Quirin. lib. 3.*

§. 24. And here, as 'tis fitly urg'd, that these cannot be the *Notes* of the *Church*, because all *Sects* of *Christians* think themselves to have *True Faith* and *Sacraments*; 'Tis Answer'd, "Whatsoever they may *think*, if their *Faith* be not true, They are not true *Churches*. As a Purchase in a bad Title, which a *Man* thinks a good One, is not a good Estate, but a Purchase upon a Title, which is not only thought so, but is a good One, That makes a good Estate: This is the same Errour again; For a good Title, I hope, is Essential, 'tis no *Note* of a good Estate: The *Note* is that which leads me to the discovery of a good Title, if the Party hath a good report, is known, &c. If the Land be not pre-engag'd; If free from all incumbrances; If there be no flaw in the Demise. If the *Faith* agrees with the *Primitive*, with the *Scripture*, or *Universal Tradition* expounding It, as *Livinnensis* has It, if It hath prevail'd against a contrary *Herefy*; These are the *Tests* of a *True Faith*; and These Demonstrate the generous Professors of *Christianity*, &c.

§. 25. Let us go on then, that the *Note* of any thing, must be more known than the thing it self, is granted. Then saith the Cardinal, Which is the true *Church* comes sooner into notice than that which is the true

*true Faith.* This being deny'd, we prove it thus: If the Church be the **PILLAR** of *Truth* rais'd up aloft, that it may be conspicuous to all Men, it must be *more* manifest than the *Truth*: Like *John the Baptist*, It bears witness to Christ, that all Men through Her may Believe. Nay, we Demonstrate it, the *Fruits* of the Spirit, the *Graces*, are *more* known than the Spirit it self; the outward Profession of *Faith*, more than the inward Perswasion; the Concrete more than the Abstract; the Believer than the Belief. Now who are they who profess and practice *Good Works*? Who are they who bring forth Fruits, and they visible? The *Disciples*, the *Church*; *Faith* illuminates the Soul, but *Shines* before Men, by *Good Works*; *Good Works* I say, which being observ'd by Men, as our Saviour saith, *Mat. V. 16.* make them glorifie our Father which is in Heaven; force them to give Testimony to the *Faith* which the Church professes by the Heavenliness of the Practise: Ay, this is a pure *Faith* indeed, say they; This *Doctrine* must needs come from Heaven; The plain reason therefore, why our *Disc.* denies this *Truth*, is *Null, Because*, saith he, the *True Church* cannot be known without knowing the *True Faith*. Nay, he sees it may be known by the Profession, the *Fides Externa*, as the Cardinal hath it. Can't a Man know the *True Faith* but by reading of all *Bellarmino* over? All *Chamier*? All the *Scriptures* in the Original Languages! Yes, yes, Christ you know here tells us we may, and His Apostles tell us we may, viz. by the Divine Graces which attends It: For if all *Prophecie*, (Preach the Word) saith the Apostle and there come in an Infidel, or Unlearn'd, He is convinc'd, *The Secrets of his very Heart being made*

made manifest, be Worships God upon his Face, and reports to all the World that God is in the Christian Church without Question. 1 Cor. XIV. 25. Here, though the Discourser's Nay, may be (almost) as good as Cardinal Bellarmine's, Yea; yet I soberly ask him Does no Body but Bellarmine teach Us, that the Church is more known than the Faith? And, that therefore we are to Learn in matters of Controversy from the Church: He had done fairly if he had taken notice of Irenæus, and Tertullian's Testimonies quoted for this great purpose, and that seeing he had no customary slight for those Antients, that they were late Authors forsooth, not of the first 400 or 300 years, whereby they give us to understand sometime, that they regard such Testimonies as well as any; But we see at present 'tis not so.

§. 26. We are not ignorant of the Distinction of *Aliud notius nobis, & Aliud Natura*, and that True Faith being a Constituent of, or Essential to the Church, may be said to be *Notior Natura*; But we would not have these Methods confounded: For if Faith be Essential, 'tis the less known to us for that very reason; because the first Constituents of a Compound are last known, except to the Maker. 'Tis more manifest to us, that we are Flesh and Blood, though God knows that we are Dust and Ashes. But the Discourser by abetting one of these Methods, would discard the other; the more plain, for the Obscure.

§. 27. 'Tis not true therefore, to say, that we cannot know the True Church without knowing the True Faith. As if I should say, I cannot know which is the House unless I see the Foundation, (the next way

to

to over-turn it,) we have hinted that there is a Method of knowing the *Church* by the *True Faith*; But this concerns not our Question of the *Notes* of the *Church*, which proceeds only from *Extrinfecal Signs* or *Marks*, and infers the Conclusion. The other Method, not One in Ten Thousand is capable of.

§. 28. To proceed, the Cardinal here had offer'd to us that we cannot know which is the *Scripture*, or what is the Sence of It without the *Church*, and therefore in due Method we must ken the *Church* first. The *Disconfer* begins to answer honestly, "That at this distance of 1600 years, we cannot have "the *Scripture* but by un-interrupted *Tradition* of a "company of Men who call themselves the *Church*, "but in this case are not consider'd as such. He grants then an un-interrupted *Tradition* of Men; which *Tradition* must be, (I think he means, tho' he speaks not out,) *Infalible*, as it bears witness to the quality of the *Book*, if not the *Writer*. But to let that alone, how loath are Men to own the *Church*? For these Company of Men so attesting, were *Christians*, not *Vagrants*, or *Idle Praters* of strange News in ridiculous Stories, but were agreed in the attestation of such a Divine Volume, not only as a *Book*, but as a *Rule*, as an *Oracle*, &c. so 'tis the *Church* singly and joyntly attests this, though It must not be own'd. For to tell us we cannot know the *Church* but by the *Scripture*, is to tell that we cannot know a piece of Gold, without a pair of Scales; or that a Child cannot know his Father till he comes to read *Philosophy*, and understand the Secrets of *Generation*.



Page 11.

§. 29. But mark we now, *that we cannot possibly know the Sense of Scripture without the Church*, is plainly and flatly deny'd; for every *Honest and Diligent Reader*, (saith our Antagonist,) *knows the sense in all things necessary to Salvation*. This is the last refuge of *Anti-Church-Men*; unworthy though it be, (for why should not I speak out?) of *Christians* and *Scholars*. For did not St. Peter write to *Honest and Diligent Readers*, when he warns them of *wresting some places in St. Paul*, to their own destruction, as others also did. And did not St. James write to *Honest and Diligent Readers of St. Paul's Epistles*, least they should wrest his *Doctrine of Justification* to their Ruine? What *Articles* more necessary to Salvation, than the *Divinity of the Son of God*? First, and Secondly, the *Necessity of Good Works*? Are these plainly set down in *Holy Scripture*, that to too many *Protestants* seem more often contradicted, than attested? Is there no necessity of knowing the distinction of *Sins Mortal*, and less *Mortal*, with their distinct Expiations? I Appeal to the *Primitive Church*, and their *Penitentials*. And what *Diligent and Honest Readers* find themselves oblig'd by the *Text* to-keep the *Lords-day*? What? not one *Honest and Diligent Presbyterian Reader* found in the *World* to be oblig'd to the use of the *Lords Prayer*? Perhaps these are not necessary to Salvation. *From all blindness of Heart, good Lord deliver us.*

§. 30. Besides that it is notorious what He intends by *Purity of Sacraments*, *Nakedness*, *Rudeness*, want of *Solemnity*, without any outward Testimonies of *Regard or Devotion*; without the *Holy Sign of the Cross*, when St. *Austin* is known not only to

Witness



Witness for his time, but to profess that nothing of this Nature is rightly perform'd *sine signo Crucis*: and *Reformed Churches* elsewhere, at least, are without *Adoration*, without *Habits*, *Linnen Vests*, &c. though the Light of Nature teaches us, (in neglect of which much of the *Reformation* consists,) that nothing can be perform'd Solemnly, but what is signify'd by a *Habit* proper to the Solemnity. But be there never so much true Faith, or true *Sacraments*, there lies a question, as to the *Eucharist*, *Communion*, for when the *Apostle* saith, *We are all one Bread*, Doth he not mean the whole Body? What *Communion* can that be call'd, which only regards a *Parish*, *Province*, or *Nation*? Will not That very Word rise up against us? For can we mean *Communion* with our selves alone, contra-divided to our Fellow Members? If the *Apostle* says right, neither such *Faith*, nor *Sacraments*, can Edifie; for all Edification is to *Unity*. 1 Cor. VIII. 1. *Ephes.* III. 12. 13. 15. 16.

§. 31. I will allow, that every Honest Reader may arrive to the understanding of that part of *Scripture*, which the Light of Nature suggests: That we must not *Steal*, *Defraud*, we must do as we would be done by; But 'tis the *Revelation-part*, the *Mysterious part*, which is properly call'd the *Holy Scripture*, which is not so perspicuous. From hence arise *Heresies*, about the *Trinity*, the *exousias*, the *Natures* and *Person* of *Christ*, *Arius* violates the *One*, and ventures *Blasphemy*; *Nestorius* and *Eutyches* violate the *Other*; and though less blameable than *Arius*, scape not the *Anathema*. Now to say the *Scripture* is plain to every Honest private Reader in these *Arcana*, is to deny and cassate all *Church-History*, make *Occumenical Councils*

cils ridiculous, run down all *Synods* and *Convocations* that ever were, or shall be. Hence you see 'tis good Council which *Ireneus* gives, with *Tertullian*, and St. *Augustine*, That we must have recourse to the Church-Catholick, or Particular, agreeing with the Catholick; and all the reason in the World. For I can never be perswaded that any private Man should understand an *Epistle* of St. Paul better than the Church, to which it was Written. How unworthy is it to Opine the contrary? By which we gain this point, at least, which it may be is as much as our Lives are worth, — That the Church of Rome understands the *Epistle* of St. Paul sent to Her, and by consequence the *Article* of *Justification*, whether by Faith alone, or Works, better than all the Lay-Readers of the Reformation.

§. 32. But we are never the nearer still: why? What is the matter? What? Hear Heavens! and give ear O Earth! We must Enquire whether there be a True Church, or not; The Cardinal takes it for granted that there is a Church: But our Wise Discourser won't take it for granted; but desires those Note-makers to give him some Notes to prove that there is a Church. It seems, we suppose, what we should prove, He puts us to a wonderful Non-plus. By his leave, 'tis Self-evident that there is a Church. 'Tis self-evident That there is a Sun in the Firmament, (as St. *Augustine* hath it,) or else the Heathens could never see it; I mean the Church, and that seen, as 'tis manifest they see it, from Experience & Holy Scripture, sic luceat lux vestra, before whom? coram hominibus, before Jews and Gentiles; All the World, Mat. V. But this Man does that, which our Saviour says no body

Body does, but He, claps the Candle under a Bushel, and then bids us prove a Light in the Room. So he has mark'd the Church with blind Impertinent Notes, so be-misted his Readers Eyes. He saith, *We must prove that there is a Church.* Would not a Jew think he dealt with a Mad-man, that bids him prove there is a Synagogue? I would have no body so fond of Errour, as to turn *Sceptique*, rather than forsake it. What do all the *Oratories, Chappels, Crosses in Christendom* signifie? Do they not proclaim, *that They who built them, believ'd in a Crucify'd God?* And is not this Church considerable in the World? And always was.

§. 33. He tells us, 'Of the very Foundation of Page 13.  
' *Popery is undermin'd, if we admit of a Scripture-proof*  
' *of our Church: For then we must allow, that we can*  
' *know, and understand the Scriptures without the Church.*  
When as nothing is more easie and familiar, (but that men love to be troublesome to their Friends) then, that the Scriptures must be known by the Church; and the Church may be known (besides its own Evidence) by the Scriptures. So St. Peter exhorts the Wife to good Conversation, that she may thereby Pet. 3. 1.  
win her Husband to Christianity, even without the Word, without the Holy Scripture: Implying, that a man may be brought over to Christianity, both ways, by the Church, and by the Scripture.

§. 34. 'But the Church must have Divine Institution. Page 14.  
So it hath, 'And this Divine Institution must be  
*prov'd by Scriptures:* True, in its proper method, i. e.  
When you know the Scriptures are such. But other-  
wise, who dares deny, but the Divine Institution of  
the Church may be known by one of our Notes? Be-  
sides:

sides the Glory of Miracles, the Charity, the Devotion, the Humility, the Self-denyal, the contempt of the Gawdry of this World, visible in the Church, and its *Monasteries*, &c.

§. 35. But what a Company of Blunderers the Catholics are, appears further, that They give us Notes to find out the True Catholick Church, before we know what the particular Church is; for all Bellarmin's Notes are intended only for the Catholick Church. Whereas the Catholick Church, is nothing else, but all true Christian Churches in the World, united by our common Faith and Worship, and such Acts of Communion as Distinct Churches are capable of, and oblig'd to, &c.

§. 36. He forces us to Repetitions, which for Truths sake we are willing to. *Catholick*, we have said, signifies Universal, not confin'd, as the *Jewish* Church was; but common to all Nations, *Jews* and *Gentiles*, according to the Commission of our Saviour, *Go and Teach all Nations*, &c. This, we read was first executed at *Antioch*; where the *Disciples*, the *Greeks* as well as *Jews*, were call'd *Christians*, *Acts* 11. *Christian* being the Name, whether he were *Jew* or *Gentile*.

§. 37. As Universal as the Church came to be at last, according to Gods Decree, and the Commission of our Lord, yet this Universality was Founded on, and Maintain'd by *Unity*; so that the Church which was divided in respect of Place, was entire and undivided in Doctrine and Fellowship, as your *Bible* calls it, *i. e.* in Doctrine and Communion, *Acts* 11. 42. This is so manifest, that our *Discomser*, now, can afford us a word of *Unity* and *Communion*. *Uni-*

ty I say, in Faith and Worship, and Communion in such Acts as distinct Churches are capable of, and oblig'd unto. *In which respect* (says he) *all the Christian Churches of the World, are, in some Sense, of the same Communion.* Which is perfect dawbing, covering of Scandalous Breaches with untemper'd Mortar. *In some Sense*, (quoth he) Let us not play with Holy Things. Can there be any Church-communion between It, and the Excommunicate? The *Christian Churches* Excommunicate one the other, and Revoke it not. So strict a tie there is, so great the Unity of Christ's undoubted Church; The Faith must be kept entire, the whole *Depositum*; all the Articles of the Christian Faith. So that if any one, come with any other Doctrine then what the Church hath receiv'd; (by *Tradition*, that is) Not the *Trent* Council only, but the *Apostle* faith, again and again, he shall be *Anathema*, Gal. 1. 8, 9. So that *in no Sense* is there *Communion* between St. Paul and *Hymeneus*, between St. John and *Diotrephes*; He, who walks between the VII. Golden Candlesticks, and the *Nicolaitans*, Apoc. 2. They are none of his Members, he *hates* them. Can agreement in some few Articles make up the *Unity* of Faith? *Hymeneus* and *Philetus* deny'd but one, saying, *The Resurrection was past, and they were aeliver'd to Satan.* The *Galatians*, who St. Paul justly reprehends, deny'd none, none of the *Apostles Creed*; and yet *Christ shall profit them nothing.* Your *some Sense* will not serve the turn; for so a Jew and a Turk Communicate with a *Christian*: But in a Gospel Sense there is no *Communion* between Christ and Anti-Christ: Lay the terms on what side you please.

§. 38. The *Discourser* presumes, that the Name *Catholick* signifies nothing but Universal, *i. e.* The Universal Aggregate of all Churches, though at Daggers drawing. The Name *Catholick*, in a secondary sense (as 'tis not unknown that several words have their Primary, and Secondary significations,) signifies *Anti-Heretical, Sound, Orthodox*; which I demonstrate thus: *Universality* of the Church is founded upon *Unity*; the Church therefore which is at *Unity* with it self in *Doctrine* and *Discipline*, must be Right, if ever it was Right: As at first, I hope, all was as it should be. So that the Question lyes thus, Which is *Catholick*? *i. e.* Which is the True Church, as *contra-distinguish'd* to all *Innovators*? For the Church, though by degrees, it spread into all parts, yet the *Unity* was still entire. *Catholick* then may be, yea is, the Note of the True Church, as *Universal, as Orthodox*: Nor was any man so Senseless to offer any Notes to find out the Collective Body of all Churches, (so call'd) but Which one amongst them all is to be trusted?

§. 39. To what he saith, '*That 'tis impossible to know what the Catholick Church is, before we know what a particular Church is, as 'tis to know what the Sea is, before we know what Water is*: We say, that singular Churches, 'tis true, come under notice before your Universal: This is confess'd, if it be rightly apprehended; for *Unity* precedes Number. So one Faith was first planted at *Jerusalem*, proper to the *Circumcision*, which made the *Mother Church*, as we call it; While somewhat after, the Faith spread its Branches amongst the *Gentiles*, where it got the Name of *Catholick* in the *Literal Sense*, and in process



cess of time, further and further. Lo, here, a particular Church at first, after proves more *Universal*. But must I therefore know all the particular Churches before I know the *Catholic*? Nay, for the *Catholic* is not a Collective Body of all particulars whatsoever, but only of those (which ordinarily is the *Major* part,) who hold fast the first Doctrine, and keep the Unity at first committed to them. So the *Ocean*, and the *Catholic Church* resemble one another pretty well: For as there is but one *Ocean*, so but one *Catholic Church*; which according to several Countries, takes its Denomination, of *British*, *German*, &c. And I stick not to grant, that we must first know the particular here, before the *Universal*: With this *Proviso*, that it cannot be call'd the *British* or *German Ocean* truly, unless it Communicates with the whole; not with *Ponds* and *Puddles*, *Waters* that have no Life in them; the *Ocean* being no aggregate, of all that is call'd *Waters*, but only of such as Ebb and Flow with It.

§. 40. It seems *Bellarmino's Notes* are not wholly Reprobate neither; 'For so far as they belong to every particular Church, so far we allow them, (saith he) and claim them as much as Rome her self. But this is not to be easily admitted, because he is not so fond of the first Note as to leave all at present, and leap into it, but defers it till after the Note which kept St. Augustine to the Church, the Name of *Catholic*. Which Title doth not well agree to any Church, unless it consist of *Orthodox Principles*, such as have been universally maintain'd, and believ'd throughout the World, which is a Note of the True Religion, by St. Paul himself, 1 Tim. 3. 16.

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§. 41.

§. 41. The consent in *Doctrine* with the Antient and *Apostolick Church* is so much claim'd ; That the *Discourser* says, *They will stand, and fall by it.* Nay, but the *Article of Justification* is too foul ; the Learned and Pious are sick of it, and wish it were a *Non-Scriptum*. Beside that, 'tis dangerous, apt to Lull us in a secure careless Life, upon a Faith that will not bear the Touch-stone ; for which we appeal to the Text ; the Context I say, of the Epistle to the *Romans, Galatians, &c.* And the *Discourser* knows the business is done to our hands. A main Pillar of *Protestantism* (God mend all !) false and ruinous.

§. 42. Neither is the Doctrine of Repentance in all its parts, believ'd, or taught so fully, so home, with such insurance, as the *Catholick Church* hath taught it. There's another Spirit in a *Catholick Penitent*, then is found in these our days : More to be done, more to be suffer'd, if perhaps we may obtain remission of our *crying Sins*. Oh, Secure Faith, good Works, Repentance after Sin committed, whatever you do, if you pretend to be a sound part of the Church of Christ. *Till Confession and Penance be restor'd*, (saith a Friend) *all Reformation is noise*. I add only, where the Concurrent Doctrine of the Fathers is censur'd, and the *Heresies* of *Jovinian* and *Vigilantius* are embrac'd, what consent can we boast of with Antiquity ? Nay, one thing I must not omit, and I will appeal to the Learned, whether the *Catholick Church* were tender of *Heresy* ? Or whether they accounted not *Schism* so grand *Sacrilege*, that a strict Life, and Martyrdom to boot, could not expiate it ? And if so, I ask, whether the *Reform'd Churches* have any such consent in so great a point.



§. 43. The Sanctity of Doctrine is a *Note* of kin Page 16.  
to this, and alike claim'd by the Advocates of the  
*Reformation*; but would I could see it. I can  
hear our Country upbraided with Licentiousness,  
and want of Discipline, being Strangers to a Re-  
collect or Mortify'd Life; and this so Universal, that  
if any one shall by Gods Holy Inspiration labour  
after Holiness with Reading, Meditating, Mourn-  
ing, Watching, Praying, Fasting, if according to  
the Church, he shall be censur'd for Merit, Super-  
stition, a *Monkish* Disposition: If otherwise, he  
shall be concluded a *Phantastick*, and yet suspected  
of being Genuine Son of the *Reform'd Church*: When  
as such Doctrines as these prepare the way of the  
Lord, at least if St. John Baptist did his Errand right.  
Here I urge not the Naked Practice of the *Monas-  
teries* of Great St. Basil, S. Austin, and the renown-  
ed S. Benedict: I propose *Canonical Scripture* to shew  
you, that the *Scripture*, and the *Church* are Cater-  
Cousins, *That you may give your selves to Fasting and  
Prayer*, 1 Cor. 3. 5. *That your Conjugal Co-habitation  
shall cease for that purpose*, Ibid. *That you shall Mourn*,  
S. Matthew cap. 5. *And express your dejected Spirit  
when time serves, by Sack-cloth and Ashes*; *That you  
shall frequent the Prayer of the Temple night and day*;  
*that you shall at Mid-night rise to your Nocturns*, in the  
*Psalms*. *That in a day of Humiliation you shall not  
stick to put your self to the hardship of going Barefoot be-  
fore the Lord*; *That you shall keep your Vow of Holy  
Virginity, or Widow hood*; *That you shall wash the  
Saints feet, that you shall lodge Strangers*: Oh! the  
Fame of the *Monasteries* of England on that account!  
Where is this *Catholic Spirit* to be found on this

1 Kings  
15. 30.

side the *Water*? Or, are these *Notes* of *Superstition* only? Let King *David*, let *S. Paul*, let our Lord himself be taken to Task. These are the *Notes* of the *Church*, or referrible thereto, which to this day help to call over the Wanderer into the right way, *To prepare the way of the Lord, and make his Paths straight.*

Pag. 16.

§. 44. I ought not perhaps to speak so particular to these *Notes*, least I should intrench upon abler Pens. I shall therefore return glance for glance, to the rest, — ‘The *Efficacy of Doctrine*, and the *Holiness of the Lives of the Fathers*, are *Testimonies of their Religion*, (he says,) *Not the Church.* — But for the first, the *Efficacy of Doctrine*, methinks It should bear *Testimony* to the *Church* also, if it be true, that there are more *Converted to the Catholick Church*, than *Apostatize* from it; And if it be true also, that the *Roman Catholicks* do *Convert* more to the *Christian Faith*, than any other sort of *Christians*; This follows undenyably, that they believe they are more bound to spread the *Christian Religion* than any other. The *Pharisees* compassing *Sea and Land*, to make a *Profelyte*, prov'd them to be the best, and most *Zealous* of all the *Jewish Party*; Nor doth our Saviours *Woe* to that *Zeal* precisly consider'd, intends the contrary. The *Holiness of the Lives* of the first *Christians*, gives *Testimony* only to those *Churches*, who imitate them; concerning which we have hinted before. The like we say of the *Glory of Miracles*: Let no man be so besotted, as to think that all *Miracles* of a later date, are *Delusions*. The *Spirit of Prophecy* also belongs to the *Church*; unless we find that all the *True Churches* in the *Circle* pretend to it, which cannot be done.

§. 45.

§. 45. The 13, 14, 15, Notes, He doubts will prove none, *Because not always true, and at best uncertain.* He means the *Confession of the Adversaries*; *unhappy Exit of the Enemies of the Church*; and *Prosperity of the same Church.* But the *Confession of the Adversaries* will carry a Cause in our *Temporal Courts.* Temporal Felicity will Evidence the Church, as *Job's* later Estate did evidence his being in Favour with God. And for the middle Note, Count *Feokely* may be a Witness, who sides with *Infidels* against the Church, and is accordingly Blest.

§. 46. By degrees the *Discourser* will rid himself of all the importunity of the troublesome Notes of the Church; For long continuance, and the extent, or amplitude, are not Notes of a Church, but Gods Promises made to it. Is there such opposition then between a Note, and a Promise? The *Discourser* considers nothing how he may speak Truth, but how he may resist it. Here the close of *St. Mark's Gospel* comes into my mind. *In my Name, saith our Lord, my Church shall cast out Devils, shall speak with new Tongues, shall take up Serpents, and if they have drank any deadly thing, it shall not hurt them; They shall lay Hands on the Sick.* Are not these Promises of Christ? And are they not Marks of the Church? and given for such? *Mark. 16, 20.* On this Principle there's scarce a Note of the Church left; not *Catholic*, for God hath promis'd it to be *Universal*, over and over, *Psal. 2.* And not *Succession*, not *Holiness of Doctrine*, not *Miracles*, not the Signal Hand of God upon the Enemies of the Cross; for all these are Promises. No, not the Purity of Faith, and Administration of Sacraments, their own Notes, which yet they must own to be Promises.

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misses.

*mises.* A Promise perform'd, is the greatest Note that can be desir'd; except you would have God cry aloud, *This is my Beloved Church in whom I am well pleased:* As he did for the ever-Blessed Jesus, the only Head of his own Church.

Page 8.

§. 47. Yea, but a *Long Duration* can never be a Note till the day of Judgement. (A fine time to choose our Religion in the mean while) — For a bare long continuance is no Mark of a True Church, — Not to those who have no kindness for a Church, are ignorant of it, do not weigh it meekly, and tenderly, without the bitter root of Prejudice and Infidelity. But what think you of a long Duration that is likely to continue, not a bare Duration, but a stout vigorous Duration, against so many Potent Enemies, as *Jews, Infidels, Hereticks*; So a Besieg'd Town, Supplies being brought, (which will not be wanting to Christ's Church) may hold out ever. Will not this amount to a Note? S. Hierome and S. Austin foolishly thought the contrary. *We must abide*, saith the one, *in that Church, which being founded by the Apostles, continues to this day.* And the other, *'Shall we doubt,* (saith he) *to lye in the lap of that Church, which hath obtain'd the height of Authority all along (to this day) by a Succession of Bishops from the Apostolick See; notwithstanding that Hereticks have bark'd and bay'd (do ye hear St. Austin?) round about it to no purpose?* S. Hierom, *contr. Lucif. Dial. extremo*, S. Aug. *de util. credendi, cap. 17.* Take this into the bargain, that our Saviour supposes his Presence to be Visible, and Observable all along; *Ecce vobiscum sum, And Lo! I am with you always!* With the Ministry of Preaching and Baptizing. *Lo!* Mark if it be not so. There-fore

fore let our Adversary keep his *Apostatical Church* he speaks of to himself; for we speak not of a bare long continuance, by Gods long Suffering only; but by his own Confession, such a long continuance as hath a *Promise* to it. And Lo! it hath lasted (says Bellarmine,) till 1577. And Lo! again, it hath lasted now above 100 years further; almost 1700 years, all which Age the Church by all mens Confession is old, and goes on its last Legs. This for the First.

*Ibid.*

§. 48. Now the other, *Amplitude* and *Extent*, He tells us, 'Were not to distinguish one Church from another, that the mix'd numerous Church should be the Truest, but to distinguish the Christian Church from all other Religions; and so he doubts the Prophecy is not justly accomplish'd yet: Because all the Christian Churches in the World bear but a small proportion to the rest of the World. — Hence, according to him, *Amplitude* is neither Mark of the Church, nor of Christianity. And 'tis no Argument for him to persuade a poor Jew or Heathen to become Christian. For him; but I hope that this may be a Note both of the Church, and Christianity too, not sufficient of it self, for the Inference; but like the Link of a Chain, to do its part, with the assistance of the rest: Not that the Christians must be the Major part of Mankind; For who knows whether, when it is said, That the Gospel must be Preach'd to the whole World, It is intended in the strict Geographical Sense? And yet again if it had pleas'd God, whose Judgements are in the deep, that Christianity had held its ground wheresoever it took footing, as in India, by the Preaching of St. Thomas; in Scythia, by St. Andrew, the Map of Christianity might have been almost Universal.

verfal as the World then known. Let God alone, he will do nothing but right, *He will be juſtify'd in his dealings*, ſays the *Pſalm*. Yet that it may be a *Note* of the *Church*, is evident, becauſe the *Catholick Church* is Regularly of a greater extent than the pretended *Reform'd*, and if not more then all the *Chriſtian Churches* ſet in oppoſition, yet more than any one, or two, or more of them. In a Word, he that ſhall conſider the *Religions*, or the *Setts* that are now in the World, will obſerve, that the *Jews* excepted, which are ſcatter'd over the World by Gods juſt Judgement, All *Heatheniſm* and *Hereſie* is confin'd, in reſpect of the *Catholick Church*, which is unconfin'd: *Europe* will not hold it; nor *Aſia*, nor *Africa*, nor is *America* without it.

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§. 49. *The Succeſſion of Biſhops in the Church of Rome from the Apoſtles till now, is a Note of the Roman Church*, He confeſſes; *But this is a Note*, adds He, *Common here to all true Churches, and therefore can do the Church of Rome no ſervice. All true Churches!* Then where is your *Communion* with *Luther's* or *Calvin's* Diſciples? They do not ſo much as pretend to *Succeſſion*. For *Succeſſion* of Doctrine, pleaded without the *Succeſſion* of the Office, is a poor Plea, becauſe it is taken up univerſally by all *Diſſenters*, (though never ſo Scandalous) for none of them are ſo mad, as to ſay they Coyn'd there *Treasure* themſelves; no, they had it from the *Apoſtolick Mint*; or as ſome have done ſince Him in the *Revelation*; they ſay, *They are Apoſtles themſelves*: For if the Doctrine may be Introduc'd without *Succeſſion*, it may be maintain'd without *Ordination*; and then what a fine Church is there? Now, this *Note* doth this  
fer-



service to the particular Church of Rome, That all who Communicate with it, are Catholick, and Apostolick; and upon this account, the French, the African Bishops of Old-time have reckon'd up the Succession of the Roman Church to justify themselves, because They were in the same Tye of Communion.

§. 50. And whereas 'tis urg'd, that the Greeks have their Succession as well as the Romans: 'Tis Confess'd that this Note of Succession concerns mainly Those who can produce None; the Gentlemen of the Religion of France and Germany: But for those who can, be it the Greek, or our own Anglicane Church: 'Tis the better for them, if they would do all things suitable. In which regard, I could wish the Latter were as much Catholick, as (however unhappy she be in some Articles,) the Greek Church.

§. 51. But of all, the Seventh Note is home to the purpose, saith the Discourser. 'If that be only a True Church which is United to the Bishop of Rome as its Head, there's no need of any more Notes. Against which he offers this, — 'That 'tis like the Confidence of a Jesuit to make that a Note, which is the Chief of the Dispute. Very well. So Irenæus, so St. Cyprian, so St. Ambrose, St. Hierom, Optatus, St. Austin are answer'd, for None of these can turn the Scale; 'Tis still a matter of wilful Dispute in the Church. But they of the Church of England should consider, that not much above 100 years ago, they Communicated with the Apostolick See, and whether we have grounds enough for such a breach as we have made, so Wide, so Implacable, so Wasting, 'Tis for the Leaders in the Fear of God to consider. For to offer a little at Peace and Unity; That which

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makes such Confounded Noife, the Cryes againſt *Tranſubſtantiation*; in the Management of it, ſhew more ill Nature, than Love of Peace; That bleſſed Peace which *Chriſt* left with His *Church*, repeated to admirable purpoſe in the *Canon* of the *Maſs*, as if the Compilers were ſenſible that there would be a deplorable difference there; That Peace which Supplies, Mollifies all things in Order to Healing, not tearing Wounds wider, and conjuring up falſe *Idea's* which diſtract *Chriſtian People*. Then for the uſe of *Images*, the ſecond Commandment being rightly ſtated, common Senſe ſhall be Judge of this matter; and for Addreſſes to *Saints*, if Natural *affection*, Communion of *Saints*, Miracles done at their *Dormitories*, and the Authority of the greateſt Lights in the *Church*, will not allay the offence taken, what will? God reſt my Soul with thoſe Pious *Fathers* of the *Church*, and grant that I may not condemn Their Religion.

§. 52. There are but three *Notes* behind, and then Our whole Body is routed. "The firſt is the Name "*Catholick*, which it ſeems he reſerv'd till now. This "*makes every Church Catholick*, ſaith he, *which will call it ſelf ſo*: So That *Note* is wip'd out with a wet Finger. But I obſerve there are ſome Names Indelible, which Providence hath order'd for its great Ends; in particular, that we may (if our caſe be ſuch,) *return from whence we are fallen, and Repent, and do our firſt Works*, St. Paul we hear directs his *Epistles* to the *Romans*, i. e. I hope the *Roman Catholicks*, at which time the *World*, in the *Apoſtles* Phraſe, was in Communion with Her; which muſt be, if Her Faith was ſpoken of, if She was admir'd through



throughout the whole World. 'Tis not without something of God that she keeps the Name still; tho' Hereticks have try'd to put on that Name, but the *Diadem* would not fit Their Brow.

The like is observ'd by some Names of the Feasts, and other Rites of the Antient Church amongst us, notwithstanding the Abolition of the *Idolatrous Mass*, the *Asbes*, the *Shrifts of Penitents*, the *Maundy Vespers*; The Names of *Christmases*, nevertheless and *Candlemas*, *Shrove-Sunday*, *Asb-Wednesday*, *Lent*, *Palm-Sunday*, *Procession in Rogation-Week*, Live in the publick Mouth of the Nation. To these some add *Westminster*, *Black-Fryers*, *Austin-Fryers*, which could not be wash'd away, nor Pargetted over with any new Denomination, though endeavour'd, as in the House of the *Charriens*, which was since Named, but obtain'd not, *Sutton's Hospital*.

§. 53. "What he adds of *Three parts in Four of all the Churches in the World, if they should be Degenerate, and were in Communion, this would be the most Catholick Communion, as it signifies Universal*; but yet the remaining Fourth part would be the Church truly Catholick, as That signifies the Orthodox Communion; This confirms us in the distinction of the word used before, and hurts us not; For that case is yet to come for all his hast; Nor is it probable that God would spread such a Temptation and Stumbling-block before His own People: yet, if He should, for examples sake, have suffer'd *Lutheranism* or *Cranmerism* to have spread to such a measure, the palpableness of the *Schism* would have been security perhaps sufficient, to keep all prudent Persons where they were.

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§. 54. The *Discourser* having done, he sums up all, repeating what he said before, where I shall not follow him, how needful soever perhaps it may be ; only I may take notice of some wild Speeches he lets fly, while he is drawing to his Period. — “ ’Tis impossible saith he, that all true Churches all the World over should ever joyn in Any, (sure he means All) Visible and External Acts of Communion. A fine pretence for an endless Division ; as if That were impossible which is actually perform’d, (to our Eternal shame,) in the Jewish Synagogue, though dispers’d now through all parts of the World. We would not urge our Saviours Prayers, That we should be all One, as He and His Father is One All. But this I fear is true, that there are fewer Christian Churches than we are aware of ; For where the Spirit of Christ is, the Prince of Peace, there will be Labouring and Sighing after Peace. Hereticks crack of the Spirit, and they know not what it is ; Yea, but We who are of the Church of England, who are acquainted with the Hymn *Veni Creator*, may know it, if we please. Even Snakes cut to pieces, (they say) will come together, if there be life in them. Be sure where there is Spiritual Life, there will be Union ; For I have said, and can prove it further, that All Edification tends to Unity ; However, suppose the worst, that it’s impossible. What then ? The Divider must have a care for all that. Let so many Churches be divided, if you divide too, you are in a *Wo* Case. ’Tis impossible but that Divisions should come, but *Wo to them through whom they come*, says our Saviour.

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§. 55. “ That there is but One true Church, or but One Church which is the Mistress of all other Churches,

“*Churches, and the only Center of Catholick Unity, ought to have been prov'd before we think of the Notes of the Church.* Disc. p. 20. That there is but One True Church ought to be proved. (*Credo unam Sanctam*, doth, it seems, not prove it:) But if there were as many Churches as Provinces; If they are True, they are One, as hath been explain'd: Nor stands it with the very Institution of the Creed, to say, *I believe many true Churches*, no more than to say, *I believe in many true Faiths*; For if they be True, say I, They are One, (Harp not therefore any more on that Jarring string;) And is the Mistress of All other Churches. Mistress, as it may be construed, is invidious: Say, the Mother rather, as the Church of Rome is acknowledg'd to be by all in Communion with Her. Yea, as the Learned King James I. did not stick to own Her; and to us in England'tis past denial, our Mother, and our Nurse too. For 'tis Her Authority that keeps up in England, above all other Reformed Churches, Our Bishops, Our Liturgy, Our Cathedrals; By Her Records, Her Evidences, they stand the stock of Anti-Christian Adversaries: And the Act of Demolishing the Antient Stately Abbeys, was therefore Hideous, because it was Frontless, regarding not the Majesty of Holy Church which Founded them; on which account, as Speed saith honestly; *All the World stood amaz'd at the Prank.* Further then, as it was our Principle, so it may be our Center once again; most Wise Men think, upon these Mountains the Ark must rest. For what Vitruvius observes in the Scituation of Rome, in Order to the Empire of the World, holds in the same convenience for the Church, viz. That it lies in the Center of the Apostolical

*Apostolical World*; All the World which was known at the *Churches* first Institution. Nor can the *Elogies* of *St. Peter's Chair*, so plain from our *Lord's* Blessed Mouth, be darken'd so, but that we must look upon that *Apostolical Seat*, with some Eminent Regard; seeing our *Saviour* who declar'd He would *Found His Church upon His Faith*, excluded not His *Person*, nor by consequence, His *Succeſſion*. 'Tis a clear case from the words following, *Et dabo Tibi*: If He gives the *Keys* to the *Person*, not to the *Faith* properly, surely the *Person* is not Excluded from the Primacy of His *Church* Founded thereon.

Pag. 20.

§. 56. But what, must we prove, That which hath been prov'd already? *That there is but One true Church in the World?* then indeed he confesses it will signify something to prove the *Rom. Ch.* to be that true Church? To the first I ask, if the *Church* be *Christ's* Mystical Body, how many Bodies hath He? If but One, then there is but One true Church. Particular true Churches are but parts of that One, yet They are call'd by the Name proper to the whole, because of their *Connexion* and *Combination* with It; as when you touch my Arm, you are justly said to have touch'd my Body.

§. 57. This being prov'd, by the *Discourſers* leave, the *Notes* take place to prove the *Roman Church*, i. e. these in Communion with Her, in *Italy*, *Germany*, *France*, *Spain*, *Ireland*, (and where-ever else Planted) to be the true Church of *Christ*, in Opposition to the *Reformer*, be sure, which if People will observe, is the only Question that concerns us here in *England*! 'Tis but the *Lapwings* cunning to draw us from her Nest, to run to *Greek*, *Armenian*, *Abassine*, and engage into the State of those Churches, to take us off from the more

more necessary enquiry of our own condition. Howbeit, when all is done, we believe the *Church of Rome* is the only *Church*; yea, we believe it prov'd by the Great Cardinal *Bellarmino* in his Powerful Book *de Notis Ecclesie*.

§. 58. In the next place, we must prove, *That the* Pag. 21.  
*Catholick Church doth not signifie all the particular true Churches in the World, but some One Church which is the Fountain of Catholick Unity*: He should say, Not only signifie All, but also some *One*: And This is evident by an obvious distinction of the Word. For let the *Mother Church* have never so many *Daughters*, take them altogether, They are *Formally* Catholick; Take the *Mother* by Her Self, She is *Fundamentally* Catholick. So we have said, the *Church of Jerusalem*, or *Antioch*, while particular *Churches*, were *Catholick Churches*. And this is not to say, the Part is the Whole: For though the word *Catholick* was ascrib'd to the *Church* consider'd in Her Adult Estate, yet it must agree in its Limited Sense, to the first *Matrix*, by way of reflexion as it were, since That *Very Church* spread it self, by God's Blessing so Universally. The *Vine* propagates it self into so many *Branches*; the Stock is not *Formally* the *Branches*, but *Virtually* it is; Nor have the *Branches* any Life in them, any true *Catholicism* in them, but as they Communicate with the Stock. For the *Churches of Christ* are not *Catholick* in a vagrant Universality, but in an *Unity* of Communion, as our Saviour shews in that excellent Emblem of the *Vine* and the *Branches*: Where by the *Vine*, He means *Himself* and His *Church*, of which we are, or ought to be the *Branches*; We smile therefore at the Absurdity, and his contradicti-  
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on that he imagines elsewhere, p. 22. that he will make us confess, that the particular Church of Rome is the *Catholick Church*; Time was when the Church of *Jerusalem* was so, or the Church of *Antioch*, or else there was none. Then why not the Church of *Rome*? What think you, in the Sense given?

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§. 59. Yet to make us confess this Absurdity. He asks us, *suppose no other Churches should submit to the Church of Rome, would she be Catholick or not?* If all the Branches were Lop'd off, the Stock would remain; She would be the Church of *Christ*, while She would leave you Childishly to quarrel about the word *Catholick*; which all Men admit hath its different acceptations. Now for Communicating with the Church of *Rome*, let *St. Peter* come in; The first *Catholick Ch.* as consisting of several Nations, what we have said before, rooted at *Antioch*; For seven years together, they say, *St. Peter* Sate there; If *Peter* had continued there, it had been necessary to Communicate with *Antioch* as the *Mother-Church*; so, seeing beyond all dispute, he removed thence, and Sate at the City of *Rome*, the *Mother-Church* being Translated, we must Communicate with That, which as it haps, is more our Neighbour.

Page 15.

§. 60. His last effort is against the Design, for by the NOTES we intend says he, "to find out such a Church on whose Authority we must rely for the whole Christian Faith, even for the Scriptures themselves, and this makes him admire; for suppose we had the Notes of a true Church, before we can conclude that This Church is the Infallible Guide and uncontroullable Judge of Controversies; we must be satisfy'd that the Church is Infallible. Now this can't be  
"prov'd

"proved but by Scripture : So then, we must believe  
 "the Scriptures, and use our own Judgement to under-  
 "stand them, before we can know there is an Infalli-  
 "ble Church : and therefore those who resolve the be-  
 "lief of the Scripture into the Authority of the  
 "Church, cannot without great Impudence urge the Au-  
 "thority of the Scriptures to prove the Churches In-  
 "fallibility, &c. *Infallibility* and *Transubstantiation* ;  
 God forgive all the Stirs that have been made on their  
 account. The One clamours at the *Holy Eucharist*, the  
 other at the *Church*, with Malignity sufficient. 'Tis  
 little less than *Blasphemy* forsooth, to say, the *Church*  
 is *Infallible* ; whereas nothing is intended by it, but  
 the innocent, Quiet, and Peace of the *Church*, That  
 Blessed Legacy. of our Eternally Beloved Redeemer  
 for, —

In all *Corporations* where there are Laws to Govern  
 them, there will some doubts arise : Now the Que-  
 stion is no more but This, who must resolve the  
 Doubts? In plain *English*, who must be Judge?  
 Every Private, Proud, Peevish, Wayward Spirit? Or  
 the Rulers of the *Corporation*? The Light of Nature  
 it self teaches, (that I speak not of Divine Authority.)  
 Who are to Judge, unless there be no such thing as an  
 Ecclesiastical Judge : Yea, but they are not *Infallible*.  
 Suppose they be not, 'tis not manners to tell them so.  
 God hath set these *Church-Governours* over us, to  
 conclude us to our Devours of Reverence and Obedi-  
 ence. If they are not *Infallible*, be sure, Thou art not.  
 Therefore take heed, lest you Err. Suppose you do  
 Err with the *Church*, the Errour is on the Right  
 Hand : Do not you break *Unity* for any Whimsy of  
 your own ; that's an Errour on the other Hand. Oh !



but We are loath to be deceiv'd : God hath given you no greater security against Errour in the Lump, than the Judgement of the Church. He who hath told us that God hath sent Pastors and Doctors, lest we should be carried about with every Wind of Doctrine, Eph. IV. could have said no more, if they had been downright Infallible; the Doctors of the Church consenting, are pretty near it then : And St. Austin says plainly, *Quisquis falli metuit*, must consult the Church, and all Men of Reason after Tertullian de Praescript. thought it not agreeable to the Spirit of God to suffer the Church to consent far and near, to any dangerous Article, though I do not see but that they grant, there be may Errour and Ignorance found in private Persons and Places, as Dr. Stapleton admonishes, *Eccl. controv. g. 2. Notab. 7.* So the prudent Catholick, who attends to the voice of the Church, is safe, and shall go to Heaven, by implicate Obedience, sooner than the Critical Disputer, who in a pretended pursuit of some less Truths, disturbs and confounds the main matters of the Gospel, Righteousness and Peace, and Joy in the Holy Ghost.

Now whereas he saith, 'That those who resolve our belief of the Scriptures into the Authority of the Church are impudent : Let all knowing men, who have been exercis'd in these things, be Judges who are more Impudent ; the Church of God, which is Diserted, or the Disertor ? Besides that, I find it a Scandal of the Church to say, She believes the Scripture upon Her own Authority : Honest St. Thomas tells us, *Prima Veritas, is the formal object of Faith* ; God himself speaking to us by Scripture, Tea, and by Tradition, is alone the last Object, where Faith terminates

minates. And though the voice of the *Church* is undeniably, in its due sense, more than merely Humane, *i. e.* A Divine Voice, (*for He that Heareth you, Heareth me, saith our Saviour;*) Yet this voice of the Church is assign'd by *Catholick Doctors*, to be only a Condition, *sine qua non*, in the ordinary way where Faith is begot in us. Nor can he deny, although neither dare he own, that the Voice of the *Church* which gives Testimony to the Scripture, is Infallible; the *Jews* own so much to the Testimony born to their Scriptures, and the *Christians* in their Senses must do so too: There are, no Question, other Convictions, whereby the word of God first pointed at by the Church, makes out its Divine Original, such as the Efficacy of the *Doctrine*, *Psal.* 19. *1 Cor.* 14. 25. The fulfilling of *Prophecies*, &c. Where then is the Impudence of the *Church*? when as the *Holy Scripture* is, beside the Notice of the Church, further admitted to be a Divine Oracle by other *mediums* more Intrinsick. The *Church* shall give her Members to understand by plain proofs, that God hath endued Her, for perfecting of the Saints, for the work of the Ministry, with Infallibility enough to conduct us to Heaven: The reproach therefore of a Circle is vain, and only for amusement of the Reader, to start up Jealousies and Fears as if the Church were at a loss, if what hath been said, be took notice of. "And the advice that he gives his Brethren, *That they should refuse all Scripture-proofs of the Point, upon the account that they can never make out the Scripture by the Authority of their Church*, is Freakish, to say no worse. If we rejected all their Scripture-proofs, (says he) we should see what blessed work they

"would make of it; how they would prove their Churches Infallibility, and what fine NOTES We should have of a Church, &c. when he hath granted (to his Cost) p. 18. That we come to the knowledge of the Scripture by the un-interrupted Tradition of Credible Witnesses; though he will not say, Tradition of the Church. Deny then the Scripture so attested, and then let Jew and Christian call you Mad-man. If you will not deny them, the more and more you read them, you shall find the Churches Testimony true, even by what hath been offer'd; and if you find it so, may not the Church dispute *ex concessis*? In the mean while, when you say that you believe the Scripture, without the Authority of their Church, this is very hard; seeing you had no other Proponent but the Catholick Church of England in King Henry's time; which, let me tell you, you did not look upon barely as credible Witnesses, but as the Church of God, though with its Faults and Blemishes, which you (forsooth) have purg'd away.

Page 23. §. 61. "When he saith therefore (to draw to an end) that he would gladly know what Notes we would give a Pagan to know the true Infallible Church by.— I Answer, There can be no place for such Notes when the Authority of the Scripture is deny'd. But if the Church should say to a Pagan, we have some Books Sacred with us, which we reckon are Oracles of God, transmitted to us from Generation to Generation, for almost 1700. years, which we, and our Fore-Fathers have been vers'd in by daily Explications, Homilies and Sermons; However you accord not with the Contents of the Book, yet we justly take our selves to be the best Judges and Expounders of those Oracles:

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The Pagan would say, the Church spoke Reason.

§. 62. I know none that are so *senseless*, as he calls it, to resolve all their Faith into the Authority of the Church; nor any that say the Church is the first Object of our Faith, but as before expressed; A Medium or Condition, without which nothing is to be done. For, how can we hear without a Preacher? That Preacher is the Church. Oh the Fate of Division and Schism! A Preacher is Magnify'd, if we mean a single Man, and the Word so Preached is the precious means to beget Faith; and yet the Apostles, Evangelists, Pastors, and Doctors of all Ages and Churches, are look'd upon as precarious; If we like them, So; if we do not, no harm; This Church-Authority, we Watch and Ward against it.

§. 63. Whether the Church is more known than the Scripture, or Contra? and how the Case is, we need not repeat. To Us, the Church; But in the Nature of the thing, or Definition, the Scripture; or the Word rather, is before the Church. "So that what he says, *We know and believe most of the Articles of the Faith, before we can know whether there be a Church or not*, is to be deny'd, or distinguish'd: And in the next words, the Discourser distinguishes for us, when he says, "That the Order observ'd in the Apostles Creed, is an Evidence of This, — *Because all those Articles which precede the Articles of the Holy Catholick Church, must in Order of Nature, be known before it. In Order of Nature*, expressly as we distinguish'd at the beginning, and not otherwise. For plain it is, that the Catechumen knew there was a Church, a Blessed Society, where Salvation was to be had, before he would enter himself

to be Catechised in the Faith; from which Catechism he learn'd the *Creed*, the Blessed *Trinity*, &c. and not properly from the Scriptures; which is the Method of all Churches to this day, to teach the *Creeds* and *Catechisms*, and through them, bring those who are able, to the *Bible*. — And the first *Person*, us'd at the beginning of the *Creeds*, *I believe*, signifies I, who desire to be made a Member of the Church, by the Holy Sacrament of Initiation, do believe what hath been propos'd to me first, and then comprehended in that Fundamental Breviate.

§. 64. But if we come to the Order of Nature, 'tis certain we must believe *Father*, *Son*, and *Holy Ghost*, before we can compleatly determine the Church and its Definition, and the *Creed* must begin with, *I believe in God*, &c. Not with — *I believe in the Holy Catholick Church*, as is falsely suggested.

*Emitte lucem tuam & veritatem tuam; ipsa me deduxerunt in Montem Sanctum tuum, & in Tabernacula tua.*

**F I N I S.**